

Christianity in short :

O R, ^k

The way to be a good

CHRISTIAN.

Recommended

To the use of such as want
either Time or Capacity for
reading longer and learned discourses.

Matt. vii, 13, 14. *Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.*

Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

Ver. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.*

L O N D O N,

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*Consider seriously.
Learn industriously.
Pray devoutly.
Believe firmly.
Repent sincerely.
Love unfeignedly.
Resolve deliberately.
Practise constantly.
Hope patiently.
Receive thankfully.
And
Enjoy eternally.*

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The Entrance into
CHRISTIANITY.

I Must shortly *die*, and after *death* I must for ever be either endlessly *happy*, or endlessly *miserable*.

It concerneth me therefore, above all things in this *short* time of my life, so to prepare for death, that after death I may be *eternally* happy.

To this end two things are altogether necessary, a sound *knowledge*, and a sincere *practice*.

Two things are needful to be well *known*, the *end* which I

am to aim at, and the way in the
which will lead me to it. he

My daily practice must be to
to *walk* in the *way*, in *hopes* of him
attaining the *end*. F

What both these are, *Jesus* adm
Christ hath abundantly taught the
us in his *Gospel*, which it there- Bap
fore highly concerneth me di- wat
ligently to *read* and *learn*. Son,

Christ hath instituted two T
Sacraments, the one for our en- with
trance into, the other for our assu
confirmation and *strengthening* in con
the *way* of *Life*, *Baptism*, and ow
the *Supper of the Lord*. quil

In both these the whole sub- ho
stance of *Christian Religion*, and
which is the *way* to *happiness*, nal
is summarily comprehended I
and represented. star

Christ Jesus commanded his *gior*
Apostles to go up and down *bon*
in

way in the world, and by *preaching*
 the *Gospel* to persuade men to
 be *his disciples*, and learn of
 him the way to life.

He commanded them to
 admit men into his *church*, or
 the society of his disciples by
Baptism, or washing them with
 water in the name of the *Father*,
Son, and *Holy Ghost*.

This ceremony of *washing*
 with water, did signify and
 assure them, that as many as
 continued *Christ's* faithful fol-
 lowers, were washed from the
 guilt of their *past* sins, and
 should be daily more and more
sanctified and prepared for eter-
 nal glory.

Persons of years to under-
 stand, were thus in baptism to
 give up themselves in an holy
 bond or covenant to God; and

thus my parents, when I was ed
an infant, did give and dedicate nor
me to God the *Father*, *Son*, and aga
Holy Ghost. tem

In this *baptismal covenant*, so c
God the *Father* doth give him- I
self to be our reconciled *Father*, cove
and God the *Son Jesus Christ* to Chr
be our *Saviour*, and God the of
Holy Ghost to be our *sanctifier*. ed a

In the same *covenant* we do in t
accept of God the *Father*, *Son*,
and *Holy Ghost*, to be our only eter
God, submitting to him as our avo
owner and governour; and chu con
sing him as our chief good and keep
portion, and heartily consenting I c
to be taught and ruled, made and
holy, and saved by him, in a beli
firm belief of his word, and
humble obedience to his laws. ed

We do also promise, and lon
resolve not to follow, nor be ete
led

was led by the *devil*, the *world*,
 licate nor the *flesh*, but to *watch*
 and against, and resist all their
 temptations, and to *persevere*
 unto doing unto our lives end.

Every one that *keepeth* this
 covenant sincerely is a good
 Christian, and hath the pardon
 of his sins, and *eternal life* seal-
 ed and assured unto him by God
 in this *Sacrament of Baptism*.

As I therefore desire to be
 eternally happy, and would
 avoid everlasting torments, it
 concerneth me to see that I
 keep covenant with God; which
 I cannot do, without learning
 and knowing what I am to
 believe and do.

If I have not already learn-
 ed this, it is no time now any
 longer to delay it, seeing my
 eternal happiness depends upon

it. And I know not how
soon, no not whether this
night, God may call me out of
this world by *death*, when, if
I be either *ignorant* or *wicked*, I
am *undone* soul and body for
ever.

The Christian Faith.

T Here is a GOD, and
but one God, the FA-
THER, SON, and HOLY
GHOST.

God is an *infinite* and most
glorious SPIRIT, a most *pure*
and *living substance*, without
body, parts, and passions.

God is *invisible*, cannot be
seen or perceived by sense.

God is *incomprehensible*, can-
not be perfectly known by any
but himself.

God is *immortal*, cannot die ;
impassible, and cannot suffer.

God is *immense*, not limited
to place, but is every-where.

God is *eternal*, not limited *in*,
by time, but without beginning *or* end.

God is *independent*, not caused *G*
or governed by any other. *F* al

God is *immutable*, not subject *to* *hol*
to change, but necessarily what *G*
he is, the same for ever. *and*

God is *almighty*, able to do *G*
all things : *omniscient*, knowing *apr*
all things ; infinitely *wise*, in *cou*
ordering all things. *C*

God is infinitely *good*, and *lovi*
the fountain of all goodness, *ene*
hol, and *just*, and *merciful*. *A*

God is *self-sufficient*, perfectly *wise*
blessed and *happy* in *himself* alone, *our*
needing nothing, but infinite *ness*
in all perfections. *C*

The *Father* begetting the *and*
Son, the *Son* begotten of the *our*
Father, the *Holy Ghost* proceed-
ing from the *Father* and the *of*
Son, *...*

limited, are three *Persons*, but one
 unmingled, *uncompounded, undivided GOD*,
 blessed for ever.

God is the *maker* or *creator*
 of all things, the *preserver* and
upholder of all things.

God is the absolute *owner*
 and *Lord* of all things.

God is our sovereign *king*,
 our supreme *law-giver*, and *righteous*
judge.

God is our chief *good*, and
 our loving *father*, and our bountiful
benefactor.

All *life*, and *power*, and
wisdom, come from God, and
 our final *rest* and perfect *happi-*
ness is in him alone.

God is a most *free* agent,
 and doth *what*, and *when*, and
how he will.

In the *beginning*, by his word
 of his own good *pleasure*, he
 made

made the *world*, and all things *lo*
 in six days, when before there *od*,
 was nothing but *himself*. *ment*

All that God made was ver *ch*
good. *e*

God by his *providence* *pro*
serveth, *ruleth* and *ordereth* *a* *M*
 things, *great* and *small*. *and*

There is no *goodness* in any *ev*
 thing, but what God giveth *e*
 nothing can come to pass, but *inc*
 as God permitteth it. *and*

God may justly do what he *T*
will with every thing, he can *ork*
 do no *wrong* to any thing, he *enc*
 ordereth the whole course of *oin*
 the world *wisely* and for the *ek*
best. *G*

God made an innumerable *an*
 company of *angels* or pure *nd*
 spirits. *How od wro b c*

A great multitude of these *A*
angels continue *holy* and *happy* *f f*
in *hi*

things, *loving, praising, and enjoying*
 the good, doing his command-
 ments, and serving him in
 various ministries as he pleaseth
 to employ them in for the
 good of his people.

Many of the *angels* did *sin*,
 and were cast down into hell,
 and everlasting torments. These
 are the *devils* under *Beelzebub* the
 prince of devils, the old serpent,
 and *satan*.

The *devil* is the *spirit* that
 worketh in the *children of disobe-*
dience, the *father of evil doers*,
 going about like a roaring lion,
 seeking whom he may devour.

God made *Adam* the first
 man, of the *dust* of the earth;
 and the first woman *Eve*, of a
 rib of *Adam*.

Man hath two parts, a *body*
 of flesh and bones, and a *soul*
 in which is a spirit. God

God made *man* after his own image, he gave him an *immortal* soul, endued him with *understanding*, a *free will*, and a *power* to do good, and *authority* to rule and use the creatures, for such ends as *God* design'd them

God made not *man* a *lawless* creature, to live as it should *list* him, but *God* made him for *himself*, and to *serve* him in *holy love*, and perfect *obedience*.

Man understood *God's will* and that *will* understood was the *law* in his heart, where he was to live. Knowing *God* to be his *owner* and *governor* and *chief good*, he was bound to *resign* himself to his disposal, *submit* himself to his command, and to *delight* himself in him above all.

If *man* had done thus, he
 would never have *died*, but
 we lived for ever happy in
 the love and enjoyment of *God*.

God having placed man in
 the garden of *Eden*, gave him
 leave to eat of all the trees
 thereof, only excepting the
 tree of knowledge of good and evil,
 which, upon pain of death, he
 charged him not to eat of.

But the devil in a serpent
 tempted *Eve*, and by her he
 tempted *Adam* to eat thereof,
 and so *sin* against *God* in break-
 ing his command.

By breaking *God's* law, they
 lost their holiness, and became
 mortal under the curse of death;
 and yielding to the devil they fell
 under his power, loving their
 own pleasure more than *God*,
 they lost their happiness: thus
 they

they who were made *wise*, and by *powerful*, and *happy*, made *themselves foolish*, and *weak* and *miserable*.

We are all the *children* of *sinful Adam*, and of *unholy* parents are born *unholy*, ignorant of *God*, our *duty*, and our *helplessness*; *dead* to goodness, *forward* to evil, easily *conquered* by the temptations of the *devil*, the *world*, and the *flesh*; and if left to our *selves* must *perish* everlastingly.

If *God* had *punish'd Adam* according to his sin with *death* he had cut off *mankind* from the earth; but he was *graciously* pleased to shew *mercy*.

God suffer'd *man* to live for a *time* upon earth, but *so* as he might be sensible of the *great evil* he had brought upon him

fel

se, and by breaking God's commandment.

we The creatures are accursed to
 ing forth for him *vanity* and
 dren *ble*, and *vexation*, *hard la-*
 ply *pains* and *sicknesses* come
 gnora in his body, he becomes
 ur *banished* of himself, and is filled
 s, *for* *terrors* of *conscience*, and
 red *being* struggled through many
devils and *difficulties*, must at last
 ; and return to *dust*.

perish Yet God opened unto him a
 way to *eternal* happiness
 After death, in such a way as
 death magnify his love and *mercy*
 from *mankind*, and manifest his
gratitude of *sin*, and *zeal* for the
mercies of his *laws*, that he
 forth at once shew *grace* to
 as *the* *offender*, and secure the
great *power* of his just *government*.

him
 fel
 God

God did graciously promise that a *man* should be born of a *woman*, who should conquer the *devil*, and deliver *man* from his *tyranny*, and give such satisfaction unto God's justice, that for his sake, all they should be eternally happy that would accept of him for their Saviour.

Accordingly, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

God the Son took to himself our human nature, soul and body, and was made truly man, yet ceased not to be truly God, but is both God and man in one person, God manifested in flesh.

He was wonderfully made man, by being born without

fta

of *sin*, of a pure *Virgin*,
 and *Mary*, who conceived
 by the *divine* power of the
Ghost, when she had never
 known man.

An *angel* from heaven re-
 vealed his *conception* to the
virgin, and commanded
 her name to be called *Jesus*, be-
 cause he was to *save* his people
 from their sins.

Being *born* and *circumcised*
 according to the *law*, he lived
 many years upon earth in an
 humble and low condition,
 to give us an *example* to imitate in
 our *life*, doing the *whole will* of
 his Father, and conquering all the
 temptations of the *devil*, and
 the world.

This is that *Messias* whom
 many *prophets* had foretold, the
CHRIST, or *anointed*
 of

of the *Lord*, to be a *prophet*, a *priest*, and a *king*, and in this threefold office the mediator of the *new covenant* between God and *men*.

As a *prophet* he hath in the *Gospel*, and by his *apostles*, made known unto us all his Father's will concerning our *salvation* and the way to it.

As a *priest* he was crucified and died under Pontius Pilate, so offering himself once for a perfect and sufficient sacrifice for the forgiveness of our sins in consideration whereof, God hath granted pardon and life to all true believers.

Being dead he was buried and went among the dead, and the third day rose again to live now to die no more; and having sealed the covenant in his blood

propose instructions with his
 d in s to admit men into it by
 tor o m, and *teach* them how to
 God a it, and promised them
 gift of the *Holy Ghost*.

h in after some days, he, in their
 s, m, went up into heaven, and
 Father rified at God's right hand in
 elvate and majesty : and as king,
 and protecteth his church,
 crucifieth in the hearts of his
 Pilots, subdueth all enemies,
 for is our advocate with the
 sacrificer, rendring our persons
 ur fir services accepted of him,
 f, O prevailing for all good
 life ings on us.

shortly after his *ascension*, on
 burin day of *pentecost*, *Christ* sent
 d, a *Holy Ghost*, the *Eternal Spirit*
 to li ne Father and the Son, upon
 having apostles, to guide them into
 blo wing truth, to enable them
 to

to *preach* to every nation in
own language, to write
holy Scriptures, and to *seal*
confirm the truth of them
 many *miracles*, and wonder
 works, and to encourage them
 to a constant *suffering* for Christ
 even unto *death*.

The *Scriptures* of the
 and *New Testament* are the
word of God, which *holy*
 of God spake and writ as they
 were moved by the *Holy Ghost*
 and they contain all things
 necessary to *salvation*, and are
 standing sealed *rule* of faith
 and *life*.

The *Holy Ghost* is Christ's
advocate, pleading his cause with
 men. He is our *sanctifier*,
 lightning, opening, softening
 changing and renewing
 hearts and minds to receive a
 grace

grow in *knowledge* and *grace*:
 making the word effectual for
 our *conviction* and *conversion*,
 helping us to *pray*, and stirring
 us up to *goodness*, *comforting* us
 with a sense of its operations,
 and *strengthening* us to withstand
 temptations, and hold out in
 the *Christian* course unto the end.
 All those that are *regenerated*,
lightened and *converted* by the
holy Ghost are *one holy church*,
 whereof *Christ* is the only *head*.
 All that *outwardly* profess *Christ*-
 ianity, and have been *baptized*,
 are to be *accounted* holy by a
 visible *separation* and *dedication* to
 God, till they cut *themselves* off
 by *schism*, or ^{are} justly cast out by
communication.
Christ's church is not limited
 to any nation or people, but
 extends to all *places*, is pro-
 pagated

pagated in all ages, and containeth all *saving truth*; and this sense is *universal* or *catholic*.

All the *sanctified* members of this *mystical body* of *Christ*, have *fellowship* with the *Father*, and the *Son*, by one *Holy Spirit*; with the *angels* in their *love*, *care*, and *ministries*; with the *glorified saints* in heaven in their *love* and *prayers*; and with one another on earth in the same *fellowship* and *hope*, and *love*, *word*, and *sacrament*, bound to hold *unity* of the *spirit* in the *bonds of peace*.

All these have, in consideration of *Christ's satisfaction*, full pardon of all past sins, and given of *God*, and *sacraments* sealed unto them in *baptism* with an *assurance* of final justification.

con-
 and ion of their *perseverance* in
 cal^e *repentance* and *faith*.

At death the *souls* of the
 ers *rightful* rest with God in *peace*
 ha^d *happiness*, and the *souls* of
 , a^d *wicked* go into an endless
 w^{ite} *of misery*.

The *bodies* of all men shall
 orifi^d raised again after death,
 r lo^d shall be again united to
 e a^d *their souls*.

All men shall after the *re-*
 d, a^d *rection* appear before the
 ld *judgment-seat* of *Christ*, where
 bon^d *wicked* shall be condemned to
 r^l *lasting torments*, but the
 onfi^d *righteous* shall be finally ac-
 Etion^d *ted*, and go into everlasting
 ft *and joy*, happy in the con-
 m^{en} *at and perfect love* of God,
 bapt^{izing} *him, delighting in him*
 al *amongst all blessed angels and*
 fical^s *to all eternity.* The

The Heads of the Christian's Duty.

IF any man would be saved, he must first be *born again* of the *Holy Spirit*, be converted and become a *new creature*, both in heart and life; otherwise he cannot enter into the kingdom of God.

The grace of God hath appeared, teaching us that denying ungodliness, and worldly lusts, we should live soberly and righteously, and godly in this present world.

I must not think my self to be my own, so that I may live as I list; but must humbly acknowledge

nowledge there is a *God* above
me, whose I am, and whom I
 am bound to serve all the days
 of my life.

I must take the *true God*
 alone for my *God*, even the
 Father, Son, and *Holy Ghost*,
 and worship him as my *maker*,
redeemer, and *sanctifier*.

I must, by a daily diligent
 reading, studying, and medi-
 tating on his *word*, and con-
 sidering his *works*, labour to
 attain a true *knowledge* of *God*,
 and not content my self in ig-
 norance of him.

I must worship *God* in *spirit*
 and in *truth*, with the *heart* and
 sincerely.

I must steadfastly believe the
 whole *word* of *God*, the *history*
 for my *instruction*, the *precepts*
 for my *direction*, the *promises*

for my *encouragement*, the *threatnings* to *affright* me from *sin*, *bewaring* of all *temptations* to *unbelief* or a *false faith*.

I must live in a patient *expectation* and *hope* of what *God* hath *promised*, neither *despairing* of *mercy* if I *repent*, nor *presuming* of *mercy* if I *repent* not.

I must *love God* as the chiefest *good*, with the highest *love*, *embracing* him for my only *portion*, *delighting* in him as my only *comfort*, willing to part with *life* itself to enjoy him, and *making* light of all things, *that* I may please him, loving his *image* as far as I see it in every *man*, especially in *Jesus Christ* our *Saviour*.

It is my duty to stand in *awe* of *God's threatnings* and *judgments*, and to be very *careful*

tion

breast and *circumspect* in all my
 ways, watching over my *thoughts*,
 words, and *actions*, fearing to
 offend him in any thing, nei-
 ther *fearing* nor *loving* any thing
 so much, as to venture
 on the *least sin*.

I must entirely *trust* and *con-*
fid in God, both in all wants
 and dangers, whether of soul
 or body; conscientiously using
 such *means* as he alloweth:
 praying devoutly unto him for his
 blessing, and casting all my care for
 success upon him, not doubting
 of his never failing power and
 goodness.

I must walk humbly before God,
 thinking meanly of myself; re-
 nouncing all my own worth or
 merit, acknowledging all that I
 have, or hope for, to be of
 his gift, taking patiently and thank-
 fully

fully all his chastisements, and labouring to profit by them, and confessing that he doth all things wisely and well.

I must behave myself uprightly and sincerely, as in his presence; and do all I do unto him, with a pure heart, avoiding all guile, dissimulation and hypocrisy; not indulging the least evil thought, inclination or desire, keeping up high and honourable thoughts of him, and preserving my conscience tender, and my heart soft and easy, to take the impression of his word and spirit.

I must shun all gross representations of God, or likening him, so much as in my thoughts to any creature. I am not to worship him after my own conceit or fancy, but according to

the

nd the rules he hath given in his
 ord ; not with a formal, but
 wise spiritual worship, drawing
 ar unto him in *prayer* and
 upraise, and *all* his ordinances
 in heart and *affections*.

do I must use the *sacred name* of
 heard with all due reverence,
 not *prophaning* it by blasphem-
 ous, idle, or *impertinent talk* ;
 by *false, common, or needless*
 bearing ; or by *breaking my*
 ly *vows and covenants* ; nor
 any way giving *occasion*, by my
 sincere profession of his *name*,
 into others to blaspheme or
 rophane it.

repre I must honour the *Lord* on
 s day, by spending it in his
 worship, meditating on, and
 raising him for his wonderful
 works of *creation and redemp-*
 on, especially in the *public as-*
 semblies ;

semblies ; bearing my part devoutly in the *prayers* of the church, attending to his word *preached* and *read*, and communicating in his *sacraments*.

I must not think too highly of myself, nor ~~be~~ be proud of any thing *I am*, *have*, or *do*, seeing all is the undeserved gift of God.

I must not humour my *passions*, but labour to be of a *meek*, and *quiet*, and *docible* spirit.

I must make use of my reason in considering what *I am* and whence *I came*, and whether *I must go* ; why *I live*, and how *I must die*, and what shall become of me after death ; what *I owe to God and men*, and my *self*, and how *I pay it*. I must often examine the *state* of my soul,

rt d, and whether I be con-
 of hted from the *state of sin*,
 wor to the *state of grace*, and all
 con thoughts, words, and actions,
 ats. Whether they be conformable
 ight the will of God. I should
 ud oen think of the vanity of
 r cas world, and sinful pleasures,
 erve e certainty of death, the im-
 rtiality of judgment, the glo-
 mms of heaven, the terrours of
 of l, the comforts of a good
 ocib science, and what I must do
 be saved, with the necessity
 rec a godly life.

am I must be heartily contented
 the with my present lot and por-
 and on, not *murmuring* or *repining*
 hall God's dealings, not ambi-
 what ously seeking a *more high* or
 my entiful condition, not *fretting*
 must my wants or *sufferings*, nor
 my exing my soul with worldly
 oul, A 6 cares,

cares, nor envying the more flourishing condition of others, but conclude that best which God chuseth for me.

I must be a good husband of my *time, industriously improving it to the good of myself and others, not wasting it unprofitably in idleness, sports, and vanities, but labouring in an honest calling.*

I must be *chaste and clean in mind and body, entertaining no wanton thought, or desire, or look, or dress, shunning all lasciviousness, and obscene discourse, books, gestures, and enticements to lust and uncleanness.*

I must be *temperate and moderate in eating, drinking, sleeping, recreations, and apparel; not pleasing my appetite, or wasting*

more, casting my *estate*, or losing my
 them in any of them, but using
 which them only in such a measure
 may best preserve my bodily
 ban *health*, to serve my *soul* in
 proving God.

and I must love my neighbour as
 myself, and do to all men as I
 and would they should to me, that
 n all the good I can, render-
 g to every man his *due*.

Especially I must love, and
 g no good to those that are of
 e, or the *household of faith*, and love
 g all every man the more, by how
 dis much I see more of *God's image*
 and upon him.

Above all, I must labour to
 o good to mens souls, by
 mo-aching, reprov-*ing*, exhorting,
 sleep-*comforting*, and praying for them,
 rel-*encouraging*, grieving, scandalizing,
 or tempting them to evil, by advice,
 ting *renewance*, or example. Pa-

Parents must dedicate their children to God, instruct and educate them in the knowledge and fear of God, correct all vice in them, and give them good example, maintaining them, and providing honest callings for them, as they are able.

Children must love, honour, obey, serve, and, as there is need, relieve their parents with all thankfulness.

Husbands and wives must live in an holy, mutual, conjugal love to each other ; helping one another in serving God, educating their children well, ruling their servants, and managing their necessary affairs ; the wife living in a quiet subjection to her husband.

Masters must be kind and just to their servants, instructing them in God's service as well as

their own ; and *servants* must
 edu- they and be *faithful* to their
 and masters.

All *superiors* are to rule in
 justice and *holiness*, seeking *God's*
 glory and the *public good* : and
 their inferiors are to be *subject* to
 the higher powers, paying tri-
 bute, and obeying their *just laws*
 for conscience sake, not resisting,
 but taking it *patiently*, though
 they suffer *wrongfully*.

Ministers must *feed* and *rule*,
 and *watch* over the souls of
 their *flocks* ; and their *flocks*
 must freely contribute to their
 maintenance, *honour* them in love,
 and be *obedient* to them.

I must not take *away* an-
 other's *life*, nor *hurt* his *body*,
 nor so much as be *angry* with
 him without a cause ; but must
serve, as much as in me
 lieth,

lieth, his bodily welfare, even as my *own*.

I must not defile another's *wife*, nor be guilty of *fornication*, nor so much as look on any *woman* to *lust* after her, but do all I can to preserve the *chastity* of all.

I must not *wrong* another of any part of his *estate*, by *theft*, *robbery*, *fraud*, or *deceit*, of any kind, but must secure *his right*, as much as my *own*, pay my debts duly, *bargain* honestly, and make *restitution* and amends for every wrong.

I must not *wrong* another's good *name*, or *credit*, by *false-witness*, *slandering*, *false-accusing*, *tale-bearing*, *reproaching*, *back-biting*; but I must *vindicate* it as far as with truth I can, acknowledging all the good I see

in

even every *man*, groundlessly sus-
 pecting *no man*; *I must* not
 make or speak any lie, but
 speak the truth plainly.

I must utterly cast off all
 selfishness, and not be tempted
 by any desire of pleasing my-
 self, to covet any thing that is
 another man's.

I must love, pray for, and do
 good to my *enemies*; not render-
 ing evil for evil, or seeking
 my revenge, but *forgiving*, as God
 for *Christ* his sake hath *forgiven*
 me.

The

The matter of our Desires and Prayers.

I Am not able *naturally* either to *understand* the mysteries of faith, or to do the spiritual duties, which I am bound as a Christian to believe and do; I must not therefore *trust* to myself, but by *frequent, fervent and humble prayer*, apply myself to God, in the *name of Jesus Christ*, for the help of his *Holy Spirit* to *quicken my deadness, enlighten my ignorance, and strengthen my weakness.*

Of myself I know not *how* to pray, or for *what* to pray;

must therefore learn of *Christ*,
 who hath taught me thus to
 pray :

Our Father, &c.

I must with all *humility*, as
 an *undone* sinner, approach unto
 God, in a true sense of *his right*
me, and *dominion* over *me*,
 my *owner* and *governor*, and
 his *love* to *me*, as *my Father*,
 far *reconciled* unto all *men* in
Jesus Christ, that he *pitieth* us,
 and hath, as a *gracious Father*,
 provided all things needful to
 make us *happy*; and that he
 delighteth not in our *death*, but
 would have us turn and live as
 his children, happy in our Fa-
 ther's love and providence.

I must draw near unto *him*
 as a *penitent*, *dutiful*, and *loving*
child, heartily *sorry* that ever I
 offended him, restlessly *longing* to
 be

be *reconciled* unto *him*, resolvedly willing to resign and give *myself* up unto *him*, to be governed wholly by him; stedfastly believing and *trusting* in his power to *save* and *bless me*, and his willingness to receive *me* for his *own adopted Child in Jesus Christ*.

Yet I *must remember* the greatness of his divine majesty, and the infinite distance betwixt a powerful, wise, and good God in *heaven*, and me a *weak, foolish* and *sinful* worm of the *earth*, and so come with all humble reverence, falling down at his feet in a devout *adoration* of his *majesty*, longing to be made more *holy* and *heavenly*, that I may be *capable* of a nearer communion with him.

I must first heartily desire that all the world may give him

in the glory due unto his
 name; that *he* may be more
 perfectly *known*, and *loved*, and
 honoured by men; and that in
 his person, his name, his attri-
 butes, his word, his day, his or-
 dinances, his ministers, and all
 his children. That he may be
 adored and magnified as the su-
 preme good, have the chief
 place in our hearts and af-
 fections, and glorified in the
 world by our godly lives.

I must next pray, that the
 yoke of sin may be broken off,
 and we freed from the tyranny
 of Satan; that we may joyfully
 bow down, and submit to the autho-
 rity of God. That Christ's
 church may flourish and be en-
 larged on earth, and that the
 civil powers may cherish and pro-
 tect it, that the power and ma-
 lice

lice of its enemies may be *revels o*
strained and frustrated ; that *ht in*
 Christ may rule by his Spirit *My*
 our hearts, subduing our *cony hav*
ruptions, and ruling us in the *reserve*
 way of godliness ; that we may *r a*
 earnestly long for, and diligently *ave b*
prepare for, and patiently wait *od, a*
 for, and finally enter into God's *ings.*
kingdom of glory. *that w*

I must in the third place *tempta*
 pray, that men may not make *onter*
the will of the devil the custom of *on,*
the world, or their own inclinations *and c*
tions and appetites, but the will *rospe*
of God alone, the rule of their *s fro*
lives : that we may all sincerely *desires*
 obey his commands, and submit *emper*
 to his wisdom, and rest in his *In*
 government : that we may all *that*
 ways endeavour after the per-*heart*
fection of duty, and as the *boly a per*
angels *to le*

be *angels of heaven, rejoice and de-*
light in an holy obedience.

My next petition is, that I
 may have all things needful to
deserve this life, till I be fitted
for a better. That we may
 have *health and strength* to serve
 God, and other outward good
 things, as they are expedient;
 that we may be free from the
 temptations of riches or poverty,
 be contented with our present por-
 tion, and wise to use it piously
 and charitably. That God would
 prosper our honest labours, keep
 us from immoderate cares and
 desires, from all idleness and in-
 temperance.

In the next place, I pray
 that God would grant us soft
 hearts, and repentance unto life,
 a perfect hatred of sin, and power
 to leave it. That he would,
 through

through *Christ*, forgive all
 sins *original* and *actual* ;
 grant us grace in thankful
 to him, to forgive all that offend
 us, and do good for evil.

Lastly, That God would
 enable us to watch against, and
 manfully to resist all temptations
 that they may never prevail
 with us to do evil ; that he
 would frustrate all the malicious
 designs of the devil, and of
 our enemies, and protect us by his
 grace, that we may persevere in
 obedience to our lives end.

I conclude my prayers with
 ascribing unto God the honour
 of all his works, acknowledging
 his dominion and sovereignty over
 all, and myself happy in being
 his subject ; his infinite power
 and myself happy in being under
 his protection ; I acknowledge

all things to be *from him*, our
 tal dependance to be *upon*
 m, and that the *glory of all*
 odness is due unto him. I
 esire this may by all the
 world be acknowledged for
 vermore; and with all hearty
 esire, and filial confidence; to
 this I say, Amen; So be it.

that the night before
 he was betrayed a token
 and Christian
 to be betrayed by Christ
 even at his coming again
 appearance of him.

The outward manner in
 received is bread and
 signifying the body and blood
 of Christ as the food and
 drink of our souls.
 The bread is broken
 and given to be received
 in the wine like
 The

The Sacrament of the Lord's Supper.

CHrist Jesus hath instituted the night before he was betrayed a solemn sacrament, and Christian feasts to be celebrated by Christians even till his coming again, in remembrance of him.

The outward matter to be received is bread and wine signifying the *body* and *blood* of Christ, as the food and refreshment of our souls.

The bread is blessed, broken and given to be received and eaten by us; the wine likewise
blessed

blesed, poured out, and given to
 be received and drunk by us,
 to signify that *Christ* was con-
 secrated and crucified, his body
 wounded, his blood shed for
 our sins, and that he giveth
 himself crucified to be received
 and believed on as our spiritual
 nourishment and comfort.

All that *preparedly* receive
 the bread and wine, do with it
fearefully receive *Christ* crucified;
 and with him the *pardon* of
 their sins, and *assurance* of eter-
 nal life, sealed anew unto them
 by this *sacrament*, for the con-
 firming of their *faith* and
 growth in *grace*.

We join in the celebration
 of this *feast*, to signify that we,
 though many, are yet mem-
 bers of one body, the church
 joined unto one head, *Jesus*
Christ,

Christ, whose *death* and *sacrifice* we unanimously *commemorate* with all *thankfulness*: professing that we all own the same *Lord*, the same *faith*, the same *laws* and are to live in love, peace and holiness, as the members of the same *body*.

He that *communicateth* in this *sacrament* unworthily, is accounted by God as guilty of the *body* and *blood* of *Christ*.

That we may avoid this guilt, we must examine ourselves, whether we discern the *Lord's body*, and understand what he gives there unto us and what we there come to do.

We are also to examine how we keep our *baptismal covenant* of *repentance*, *faith*, and *new obedience*; and if we find ourselves

ourselves truly thankful for the
 blessing of our *redemption* by
Jesus Christ.

If we find ourselves *sincere*
Christians, resolving to keep
 covenant with God, we are there
 to renew our *covenant* most se-
 riously, *praising* God in Christ
 for this inestimable *privilege*,
 rejoicing in his *salvation*, and to
 go our way, and sin no more.

*Some Texts of Scrip-
 ture often and seri-
 ously to be read and
 thought on.*

IT is appointed unto men
 once to *die*, but after this
 the judgment, *Heb. ix. 27.*

Go to now, ye that say, to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow; for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away, *Jam. iv. 13, 14.*

Behold now is the accepted time, behold now is the day of salvation, *2 Cor. vi. 2.*

To day if ye will hear his voice, harden not your hearts, *Heb. iv.*

Remember now thy Creator in the days of thy youth, *Ecclesiastes xii. 1.*

We must all appear before the judgment seat of Christ, that every one may receive the things

things done in his *body*, according to that he hath done, whether it be good or bad, 2 Cor. v. 10.

Knowing therefore the terror of the Lord, we persuade men, 2 Cor. v. 11.

If you call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear, 1 Pet. i. 17.

God will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory, honour, and immortality, *eternal life*; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, Rom. ii. 6, 7, 8.

Work out your own salvation with fear and trembling
Phil. ii. 12.

Give diligence to make your calling and election sure, *2 Pet. i. 10.*

The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and should heal them, *Acts xxviii. 27.*

Save yourselves from this untoward generation, *Acts ii. 40.*

Repent ye therefore, and be converted, that your sins may be blotted out, *Acts iii. 19.*

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, *Matt. xviii. 3.*

salva Except ye repent, ye shall
 bling all likewise perish, *Luke xiii.*

3, 4.

you Except a man be born a-
 2 Per gain, he cannot see the king-
 dom of God, *Job. iii. 3.*

ple i Follow peace with all men,
 rs and holiness, without which
 r eye no man can see the Lord,
 the *Heb. xii. 14.*

, and Neither is there salvation in
 d un any other [*but Christ :*] for there
 , and is none other name under
 nd heaven given among men,
 ii. 27 whereby we must be saved,
 is un *Acts iv. 12.*

ii. 40 He that believeth on him is
 nd b not condemned, but he that
 s. ma believeth not is condemned al-
 9. ready, *John iii. 18.*

, and There is no condemnation
 , yo to them that are in Christ
 gdon Jesus, who walk not after the
 C 5 flesh,

flesh, but after the Spirit, *Rom. viii. 1.*

To be carnally minded is death, but to be spiritually minded is life and peace, *ver. 6.*
If ye live after the flesh ye shall die: but if ye by the Spirit do mortify the deeds of the body, ye shall live, *ver. 13.*

Now the works of the flesh are manifest, which are these: adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such-like. — They which do such things shall not inherit the kingdom of God, *Gal. v. 19, &c.*

If any man have not the Spirit of Christ, he is none of his, *Rom. viii. 9.*

Rom. If any man be in Christ, he
is a new creature, 2 Cor. v. 17.

They that are Christ's have
crucified the flesh with its
affections and lusts, Gal. v. 24.

Love not the world, nor
the things that are in the
world: for if any man love
the world, the love of the Fa-
ther is not in him. 1 John ii. 15.

Whosoever is born of God
overcometh the world, 1 John
v. 4.

Let him that nameth the
name of Christ, depart from
iniquity, 2 Tim. ii. 19.

By this the children of God
are manifest, and the children
of the devil; whosoever doth
not righteousness is not of God,
neither he that loveth not his
brother, 1 John. iii. 10.

Let us walk honestly, as in
the

the day, not in rioting and
drunkenness, not in chamber
ing and wantonness, not in
strife and envying: but put ye
on the Lord Jesus Christ, and
make no provision for the flesh
to fulfil the lusts thereof, *Rom.*
xiii. 13, 14.

If any man come to me
and hate not his father and
mother, and wife, and child-
ren, and brethren, and sisters,
yea, and his own life also, he
cannot be my disciple, *Luke*
xiv. 26.

If any man will come after
me, let him deny himself, and
take up his cross and follow
me, *Matt. xvi. 24.*

For what is a man profited,
if he shall gain the whole
world, and lose his own soul?
Or what shall a man give in
exchange

and exchange for his soul? *ver. 126.*
 The grace of God which
 bringeth salvation hath ap-
 peared to all men, teaching
 us, that denying ungodliness
 and worldly lusts, we should
 live soberly, righteously, and
 godly, in this present world,
 looking for that blessed hope,
 and the glorious appearance of
 the great God, and our Sa-
 viour Jesus Christ, who gave
 himself for us, that he might
 redeem us from all iniquity,
 and purify to himself a pecu-
 liar people, zealous of good
 works, *Tit. ii. 11, 12, &c.*
 Ye are all the children of
 the light, and the children of
 the day: we are not of the
 night, nor of darkness: there-
 fore let us not sleep, as do
 others, but let us watch and be
 sober, *1 Thess. v. 5, 6.* How

How shall we escape if we neglect so great salvation? Heb. GO L

ii. 3.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iii. 18.

The Trial of a Christian's State.

IT highly concerns me to examine and try, whether I be in a *state of sin*, or in a *state of grace*: that if I be in the former, I may hasten out of it to escape *damnation*; and if in the latter, I may bless God for his goodness, and go on to *salvation*.

Now thus I must try myself

if I understand so much of
 GOD, as that I do really
 esteem and value him, his grace
 and love above all the world,
 and am heartily willing to take
 him alone for my portion;
 counting him enough, though
 for him I should lose all the
 world besides: if my care and
 delight be to do his will, and
 my chief rejoicing be in his
 love, and my heart's desire and
 longing be to enjoy him more
 fully in *heaven*.

If to this end I apply my-
 self to *Jesus Christ*, trusting in
 him alone for *eternal life* in the
 presence of God, and giving
 myself entirely to be governed
 by him, willing to obey his laws
 whatsoever it shall cost me, tho
 it be with the loss of all worldly
 advantages, and earthly pleasures,
 and

and even *life* itself. If I can
 for his sake love *enemies*, bear
wrongs, forbear *revenge*, mortify
lusts and *passions*, bridle my
appetite, disregard my own *will*
 and *pleasure*, endure *shame* and
reproach, lose *wealth*, *friends*
 and *liberty*, yea, and *life* too.

If I watch as narrowly over
 my *heart*, *affections*, and *thoughts*
 as over my outward *actions*
 and earnestly desire more than
 any worldly treasure, to be
 thoroughly *renewed* and *cleansed*
 by the *Holy Spirit* from all in-
 ward corruptions. If I hate
 every sin in myself, and strive
 all I can against it, and am
restless till I conquer it, and
 troubled at my heart at my own
imperfections; longing to be
 freed from them.

If I really *delight*, and find
pleasure

I can *pleasure* in the *worship* and *service* of *God*, and do not come *forcedly* and *constrainedly* to it, as *le* rather willing to do otherwise *if I durst*. If I find *holiness* and *obedience* *sweet* and *pleasant*, and no *burden* or *wearisomness* too. If I can, and do, *overheartily* *resign* myself to *God*, *not minding* what I naturally would have or do, nor what any thing else would *persuade* me to, but merely what is the *will* of *God*, and going on *cheerfully* to do *his will*, *pray* *fervently* for his assistance, and *cast* myself confidently on his *mercy*, through *Jesus Christ*, and for *salvation*.

If I find this in myself, my state is comfortable and good.

But on the contrary,

..if

If I yet love this *world*, and mind *earthly things* most, and prefer not God, his grace, and *heaven*, before all *earthly joys* and pleasures.

If I dare not *trust* in Christ alone, nor *forfake* all for him, nor am willing to obey his laws, how hard soever they seem, or what cost or loss soever they put me to.

If my *heart* and *life* be not thoroughly *changed*, but I yet must have my *own will*, and please my *own appetite* and *senses*, and cannot want my *own desires*, or cross my *own inclinations*.

If I keep any known *sin* *unmortified*, and not *cast off*. If I do not *watch* against all *temptations*, and *pray* heartily and frequently for *grace* to *conquer* all *sin*.

, and If I *delight* not in *God's word*,
 and in all *holy duties*, and esteem
 not my greatest *privilege* to
 joy in him.

If my greatest *care* be not to
 please him, and if his command
 prevail not more with me than
 all the world besides.

If I cannot *content* myself
 with him alone, nor suffer any
 the greatest evil for him.

If I have not resolvedly
 given myself up to be wholly
 at his *disposal*, and to be made
 all things conformable to his
 will.

If the case be thus with me,
 I am in a state of sin and death,
 and cannot be saved, till I be
 converted and made a new
 man.

fre
 er al
 The

The

*The Christian's Confession
of his Faith, with
full Resignation
himself to God, and
binding himself
Covenant with God.*

I Believe, Lord, help thou my
unbelief. I do most freely
and heartily own, and with
humble admiration and reverence
I do adore the great and dread-
ful and incomprehensible glorious
majesty of heaven and earth.
Most joyfully do I accept
thee, O Father, Son, and Holy
Ghost, for my only God. Thou

and thou alone, art the inex-
 haustible fountain of all being,
 life, power, and goodness. I ac-
 knowledge my total dependance
 upon thee for my being, life,
 motion, understanding, and all
 things; and it will be my
 happiness to enjoy thy love and
 blessing.

Thou, O God, art an infinite,
 eternal, and immortal Spirit, and
 the God and Father of Spirits,
 who, tho' unseen, art every
 where present about me, and
 within me, by thine infinite
 power, quickning, upholding, and
 protecting me, by thine infi-
 nite wisdom providing for me,
 ordering and directing me,
 and by thy goodness blessing
 me.

To thee, one glorious God in
 three persons, blessed for ever,
 do

do I *freely* and *wholly* give myself, cheerfully dedicating and resigning my soul and body, with all the powers and faculties both, to be wholly disposed by thee, in the service of the *O blessed Trinity in Unity*, eternal life, light, and love, power, wisdom, and holiness, the author of my preservation, sanctification, and salvation.

Thou in a wonder of condescending love, offerest thyself as a gracious Father Jesus Christ to all believers.

Thou art the maker of me and all the world; I am nothing, I have nothing, I can do nothing; I hope for nothing but from thy power, wisdom, and goodness; to thee alone be the honour and praise of all. I will more study myself, and other

re me other creatures, that I may
 g and learn to *know*, *admire*, and *love*
 with thee more. I can be proud of
 ties nothing, *glory* in nothing but
 sed on thee, in whom I live and
 f thee, and have my being. I
 , etern not my own, I and all
 power things are *thine*, and unto thee
 e and freely *resign* myself, and all
 sanct my concerns, to use and dispose
 of me and them as it pleaseth
 of thee. Whatever thou dost
 th with me, thou canst do me no
 er wrong, no creature without
 rs. thee can do me any good.
 f me 'Tis my *perfection* and *happiness*
 n not to *know* and *love* thee, and de-
 I can light in thee; thee alone I chuse
 for my *portion*, and thou alone
 , who shalt ever be enough for me.
 e alone To thee, as the *almighty Ruler*
 f all of the world, I heartily *submit*
 , and myself; accepting thy *Divine*
 other Will,

*Will for my only law, by which
my thoughts, words, and actions
are to be all governed. All the
laws I consent to as most bold;
just; and good; and most thank-
fully acknowledge that nothing
can be better than to rest in thy
will: I will study thy will dili-
gently, do it heartily, chearfully
submit unto it, be well content
with, and joyfully praise thee
in whatsoever thou doest. I
will readily obey thy commands,
patiently bear thy chastisement,
and wholly confide in thy blessing
and protection.*

*I confess, Lord, that I am
born a corrupt thing, and have
added a thousand times more
to that corruption; I am fallen
from that knowledge, power, and
uprightness, wherein thou made
Adam, and am exceeding in*

noran

which *ignorant, weak, and wicked, averse*
from truth and goodness, in-
clined mightily to falshood and
evil; all this I sadly feel in my
self, it is an heavy burden unto
me.

Except I be *born again* of thy
 spirit, be *converted* by thy word,
 made a *new man*, and a real
 change wrought both in my *heart*
 and *life*, I must remain under
 thy *wrath* and *curse* everlast-
 ingly *wretched*. Our misery
 being in our fall from *thee* our
 Creator, to the *creature*, and in
 our desire to *please ourselves*
 more than *thee* our *God*, our
 portion is to perish by our
 wretched choice; and
 being chosen to *sin* with *devils*,
 but just we *share* with *devils*
 everlasting torments. Hav-
 ing wilfully broken thy laws,
 cannot hope for impunity

D

from

from thee, the *just* governor of the world, except some *satisfaction* be made unto thy *justice*

O the wonder, even *ravishing* and *astonishing* wonder of thy rich *mercy*! How should I ever be able to acknowledge thy unspeakable goodness in thy compassion to sinful men? *Early* and *freely* didst thou *promise* a *Redeemer* and a *Saviour*; and I do very *feelingly* own thy *faithfulness* and *truth* in performing to the full that *gracious promise*. How do I *admire* and *adore* thy wonderful *wisdom*, the rare contrivance of our *rescue*, by sending thine own *eternal*, and *only begotten Son*, tender himself unto us for a *Saviour*, and make us new and *easy* terms of *peace* and *reconciliation*.

Lord, on the bended knee

of my soul, I do *accept* thy mercy, offering thyself again unto me as a *reconciled Father*, desiring to *love, honour, and obey* thee forever, and humbly beseeching thee to own me amongst thy *adopted Children*.

I do humbly admire, and joyfully *embrace* thine infinite love, O *blessed Jesus*, who being the great God *blessed for ever*, yet *humblest* thyself to be *cloath-*ed in our weak and frail nature, to be born of a *woman*, made *under the law*, to live a *mean* life in a *wicked* world, to expose thyself to the temptations of *Satan*, to *suffer* all *indignities* from sinners, to shed thy pre-*cious blood* upon a *cursed* tree, and lie in a *grave*, and undergo the condition of the *dead* for us *sinful* wretches.

Lord, I am fully satisfied by
D 2 thy

thy *rising again* to life the third day, that thou hast *overcome* the devil and *death*, and given *satisfaction* to thy Father's justice, and *finished* the great work of our *redemption*. I know thou art now *triumphant* in *heaven*, invested with all *power* and *glory* on the *right hand* of thy Father, our prevailing *advocate*, making *intercession* for us: and thee I comfortably expect to be our *judge* at the last day.

Thou, O glorious Jesus, hast established an everlasting *covenant* of peace, and *sealed* it with thy *blood*: and with all my soul I praise thee for this thine inestimable *love*, not doubting of that *pardon* and *grace* and *glory* which thou therein hast assured unto us, if I unfeignedly *accept* of thy *mercy*, and enter into this holy *covenant*.

O *Jesus Christ*, in all *sincerity*
 of heart, and with all thank-
 ful *love* and *joy*, I do accept of
 thee my *only Saviour*. I do most
 humbly submit myself to be
 taught by thee, and will make
 thy *Gospel* my daily *study*: I trust
 in thy *merits* only, and give
 myself to be governed by thy
 law; and *denying* myself, I am
 ready to take up thy *cross*, and
 bid open war to all thine ene-
 mies, and take thy *easy yoke* and
 light *burden* upon me.

Lord, the unfeigned desire
 of my soul is, that thou mayest
 be *formed* in me, and take full
 possession of me, that I may
 henceforth live by the *faith* of
 thee the *Son of God*. I resolve
 thy will shall be my will, thy
 be my pattern, thy law my
 rule. I will set myself to re-
 sist the *temptations* of the *devil*,

despise the vanities of the world and *mortify* the carnal desires of my *flesh*; all *afflictions* shall seem *light* to me, and *death* itself better than *life*, that I may *obey* thee, and *live* with thee.

I *consecrate* myself unto thee to *die* daily unto *sin*, to *crucify* the *flesh*, to *rise* again unto *righteousness*, to have my *con*versation in *heaven*, my *heart* and *affections* with thee my only *treasure*. My *confidence* in thy *merits*, my *prayers* as sent to God in thy *name* and *intercession*, my practice is to be conformable to thy example; the longings of my soul are to be with thee for ever.

✱ I will do my endeavour that my thoughts, words, and actions, may be such as thou wilt approve of in the day of judgment; I will not envy the pro

sen
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sent *happiness* of the wicked,
 nor be disheartned by my suf-
 fering, but refer all to thy
 righteous judgment ; I will
watch over my heart and life,
 and daily examine my con-
 science, and keep it tender and
good ; and labour that the ac-
 cuser may have nothing to lay
 to my *charge* before thy judg-
 ment seat.

I do heartily *accept* of thee,
 O *Holy Spirit* of the *Father*, and
 the *Son*, for my *sanctifier*, my
guide, and *comforter*. I em-
 brace the *Holy Scriptures*, given
 by thy *inspiration*, as the infalli-
 ble *truth* of God ; I own the
ministry as thine *ordinances*, and
 every *good motion* of my heart
 as thy *work*. To thee, O
Holy Spirit, do I give up my-
 self in a constant attendance on
 thy *word* and *ordinances*, and
secret

secret workings, longing to be quickned, enlightned, renewed, and cleansed, strengthened against all temptations, carried on towards perfection, confirmed in the hopes of eternal life, and sealed unto the day of redemption.

I look upon myself as a member of the common body of all Christians, and own thee, O blessed Jesus, the only head of this thy body the church. I acknowledge it my eternal interest and duty in the holy communion of all believers to worship thee, O glorious God, in the assemblies of thy saints: I look upon all Christians, and myself amongst them, as men separated from the wicked world, enlivened by one Spirit, professing one faith of the Holy Trinity, all covenanted together with God into one baptism, bound to hold

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the *unity* of the *Spirit* in the
bond of *peace*, loving *God* above
all, and *each other* as *ourselves*,
with a *fellow-feeling* of one ano-
ther's *sufferings*, a free com-
municating to one another's ne-
cessities, *temporal* and *spiritual*,
and a mutual rejoicing in one
another's *happiness*.

Continuing in this holy so-
ciety, whereinto I have been
graciously called by thy word
and *Holy Spirit*, I will endeavour
to *solace* and *comfort* myself in a
joyful sense of the blessed pri-
vileges thou therein affordest
thyself: especially in the pardon of
my sins by thy free mercy
through the merits of *Christ*
my Saviour, and *Sanctification*
of thy *Holy Spirit*, tendered
unto me in the *ministry* of thy
word, and sealed in the sacra-
ments: I should deserve a
thousand

thousand hells, should I go on which
any longer in *sin*, under some
much mercy. I resolve there worm
fore to attend on the *ministry* and t
reconciliation all the days of hinde
my life, and to strive against God;
all *sin* for ever. keep.

To this end my death shall exalt
be *much* in my *thoughts*, and O
my life a continual preparation who
for it. I will look upon every sinner
day as if it were my *last*, and deserv
every day renew my covenant of thi
so shall I be ready with joy grace
when thou callest, O Lord, pure,
bid farewell to all below, and rejoice
come to thee. I doubt not but heav
my *body* shall at the *last day* shall I
raised again a *glorious body*, God!
longer a burden or temptation worldly
to my *soul*. I will no longer verted
waste my time in immoderate able
caring for it, feeding, adding deligh
ing, and pampering of the my ha
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which must shortly be loath-
 some rottenness, *stench* and
worms meat, which now *loads*
 and tempts my soul to *sin*, and
 hinders its ascension towards
God; but I will mortify it, and
 keep it low, that thou mayest
 exalt it to glory.

O thy wonderful goodness
 who hast provided for us poor
 sinners a life everlasting, who
 deserve not one single *moment*
 of this life. Lord, grant me
 grace to be pure as thou art
 pure, that I may see thee, and
 rejoice in *thee* forever, in thy
 heavenly kingdom. O when
 shall I come and appear before
God! Lord, it is certain that a
worldly, *carnal* heart, uncon-
 verted, unrenewed, is not ca-
 pable of taking any pleasure or
 delight in thee; nor can it find
 any happiness in heaven itself,
 nor

nor any relish in those heavenly pleasures which are at thy *right hand* for evermore. Cleanse me, O Lord, and renew me daily by thy *Spirit*; then shall I cheerfully bid adieu to a vain world, empty pleasures, frail life, and a *carnal* self, and feed only on the *hopes of eternal life* and *enjoying, loving, praising thee* my God, my *all*, for evermore. *This*, O Lord, thou hast *promised* in thy word, *this* thou hast *assured us* of, and sealed unto us in the *blood of thy son*; *this* thou *confirmest* unto all the *sanctified* members of thy church by thy *Holy Spirit*: to all this I here most heartily say, *Amen*.

Come, Lord Jesus, come quickly
Amen.

